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Dujana State

1904

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WITH MAPS.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, B.

History.

Boundaries.

The state of Dujána, lying between 28° 16′ and 28° 368′ and 76° 44′ and 76° 21′ west, consists of the following detached areas:—

(*i*) The estates of Dujána and Mahrána, which form an island in the Sámpla tahsil of the Rohtak district, 11½ square miles in area.

(*ii*) Náhar tahsil, which lies 24 miles south-west of Dujána, and forms the main area of the state, being bordered on the north by the Jhajjar tahsil of the Rohtak district and the Dádri tahsil of Jind, on the east by the Jhajjar tahsil, on the south by the Rewári tahsil of the Gurgáon district and the Kanyli Báwal *pargana* of Nábha, and on the west by that *pargana* and by Dádri tahsil.

(*iii*) In tahsil Náhar are included the two villages of Chawki and Berli Kalán, which form an island in the Rewári tahsil of the Gurgáon district. Náhar tahsil has an area of 88½ square miles, and the total area of the state is thus 100 square miles.

General configuration.

No rivers or canals run through the state, the general aspect of which is that of a level plain, unbroken save by a belt of sand-hills running east and west across the Náhar tahsil. Some of these hillocks are bare of vegetation, on others only *sar* and *ak* are to be seen, and on some grow grass and bushes, such as *khep*, *pala*, and *babul*, while occasionally a small grain called *sanwa* is cultivated on them.

Section B.—History.

The Rohtak district.

The Rohtak district is historically interesting as having formed, on the right bank of the Jumna, the borderland of the Sikhs and Mahratas just before the break up of the latter power, early in the present century. By the treaty of Anjangaon, signed in 1803, this portion of the old Delhi empire passed to the British with Scindia's other possessions west of the Jumna. It was not part of Lord Lake's policy at that time to stretch out his hand too far, and he, accordingly, formed a series of independent outposts between the British border and the Sikh states beyond by giving the newly-acquired territories to military leaders who had done us good service. The houses of Bahadurgarh and Jhajjar, since absorbed, owed their origin to the effect given to this policy ; as also the states of Pataudi and Dujána, which are still existing.

CHAP. I. B.
History.
Origin of the Dujána Family.

The connection of the Dujána Nawábs with the southern Punjab dates from the end of the 14th century, when their ancestor Malik Rahmat, a Pathan from Buner, accompanied Timur to Hindustan, and eventually settled down in a village close to Jhajjar, then known as Mubárakabad Jhaj after its founder Raja Jhajjar. A century later the present town of Dujána, not far from Jhajjar, was founded by a *fakir* named Bába Durjan Shah, on whose invitation Malik Rahmat's children took up their abode in the new settlement. They subsisted as military servants of the Delhi Emperors, and they appear to have generally thriven, though none of them rose above the ordinary level until the time of Abdul Samád Khán, first Nawáb of Dujána. His father had held a small cavalry command at Delhi, and was *jágirdár* in four villages close to his home.

Formation of the Dujána State.

Abdul Samád Khán was born in 1764, and when quite a boy took service as Risáldár under Bháji Ráo, the first Peshwa. He received a high command in the Mahrata army, which assisted Lord Lake in his campaign against Scindia; and he ultimately joined Lord Lake's force as a *shashsadi*, and distinguished himself at Bharatpur, and in the pursuit of Jaswant Rao Holkar up to the Sutlej in 1806. As a reward he received the two large tracts which now form the western portion of the Rohtak district, together with all the country held in Hissar by the celebrated George Thomas, by a *sanad* dated May 4th, 1806.

Its original extent.

These tracts comprised the following *parganas* :—

Hariána, etc., Hánsi with fort—(one *Mahál* district).
Hissár—One *Mahál.*
Maham.
Toshám.
Barwála.
Bahl.
Jamálpur.
Agroha.
Rohtak Malri and Rohtak Salábán—Two *Mahále.*
Tappa Bahu and Nahár Jhal, *pargana* Dádri—Two *Mahále.*

Reduction to its present area.

The title of Jalál-ud-Daula, Mustagil Jang, with the style of Nawáb, was bestowed upon Abdul Samád Khán, and his fortunes appeared assured, but the grant was saddled with the condition that he should administer his country without British aid, and this he found himself unable to do. The villagers refused to acknowledge his authority and withheld the revenue, killing his son and son-in-law when they attempted on one occasion to enforce his rights. Things came to an impossible pass, and in 1809 he was obliged to surrender the whole of his grant, except the small tracts of Mahrána and Dujána and *tappas* Náhar and Bahu, which now constitute the State, retaining his title and power of Nawáb.

CHAP. I. B.

History.

Rulers of the Dujána State.

Abdul Samád died in 1825, and was succeeded in 1826 by his younger son Muhammad Dunde Khán, who held the chiefship for twenty-three years till 1850. His elder brother's son, Muhammad Amír Khán, claimed to succeed his grandfather, but he eventually withdrew it on being awarded a pension of Rs. 3,000 per annum. Muhammad Dunde Khán was one of the best rulers of his day. He was succeeded by Nawáb Hasan Ali Khán, who remained passively loyal to the British during the Mutiny of 1857 and preserved his state and treasure during the disturbances. His grandson, the present Nawáb, attributes Hasan Ali's apathy in the crisis to his gigantic physique. He did nothing personally to help the British, but he took no part against us, and his state thus escaped the fate of Jhajjar and Bahádurgarh. Hasan Ali died in 1867, and his successor, Saadat Ali, ruled for twelve years.

Nawáb Mumtáz Ali, the present chief, was a minor when his father died in 1879, and for three years his affairs were managed by his uncle, Muhammad Najábat Ali.

Pedigree.

The following is the pedigree table of the family:—

Jalál-ud-Daula, Muhammad Abdul Samád, Khán Bahádur Mustagil Jang.

- **Ghulám Muhammad Khán.**
  - **Muhammad Amír Khán.**
    - **Abdullah Khán** (*d. s. p.*).
    - **Ismail Khán** (*d. s. p.*).
    - **Ibraham Khán.**
      - **Imtiyáz Ali Khán,** (alive).
- **Nawáb Muhammad Dunde Khán.**
  - **Muhammad Shamsher Khán.**
    - **Ahmad Ali Khán** (alive).
    - **Ishrat Ali Khán** (alive).
    - **Ijaz Ali Khán** (alive).
  - **Muhammad Sher Khán** (*d. s. p.*).
  - **Nawáb Muhammad Hasan Ali Khán.**
    - **Nawáb Muhammad Saadat Ali Khán.**
      - **Nawáb Muhammad Mumtáz Ali Khán** (alive).
    - **Muhammad Najábat Ali Khán.**
      - **Khurshid Ali Khán** (alive).
      - **Jamshed Ali Khán** (alive).

Section C.—Population.

Density. *Table 6 of Part B.*

Dujána, with 271·6 persons to the square mile of total population, stands 6th among the Native States of the Punjab (Simla Hill States being considered as one). In respect of density of rural population on total area it is 7th with 209·3 persons to the square

CHAP. I, C.
Population.

mile. The pressure of rural population to the square mile of cultivated area is 270.

Density in tahsils.

The headquarters tahsil of Dujána is more densely populated than the other one as the marginal figures show, the density being that of total population on total area. The density of Dujána approaches those of the most congested tahsils of the British districts of the Punjab.

Tahsil.	Population, 1901.	Density.
Dujána ...	7,119	598
Náhar ...	17,055	266

Town and villages. Table 7 of Part B.

The state contains one town Dujána, the capital, and thirty villages. Dujána has a population of 5,545 souls, equivalent to 23 per cent. of the total population of the state. The average village population is 621.

Growth of population. Table 6 of Part B.

Table 6 of Part B shows the population of the state as it stood at the three censuses of 1881, 1891 and 1901. In the 1881—1891 decade the increase was 12·9 per cent. In the 1891—1901 decade the decrease was 8·6 per cent., accounted for by the enormous emigration to the adjoining British districts of Rohtak and Gurgáon.

Fluctuation.

The statement in the margin shows the fluctuations in the population since 1881.

Tahsils.	Total Population.			Increase or decrease.	
	1881.	1891.	1901.	1891 on 1881.	1901 on 1891.
Total for the state	23,416	26,450	24,174	+12·9	−8·6
Dujána ...	...	...	7,119		
Náhar ...	...	...	17,055		

Migration. Table 8 of Part B.

The following figures show the effect of migration on the population of the Dujána state according to the census of 1901:—

	Persons.	Males.	Females.
IMMIGRANTS.			
I. From within the Punjab and North-West Frontier Province ...	5,935	1,286	4,649
II. From the rest of India ...	653	196	457
III. From the rest of Asia ...	1	...	1
Total Immigrants ...	6,589	1,482	5,107
EMIGRANTS.			
I. To within the Punjab and North-West Frontier Province ...	7,687	2,323	5,364
II. To the rest of India ...	9	7	2
Total Emigrants ...	7,693	2,330	5,366
Excess of Emigrants over Immigrants ...	1,107	848	259

CHAP. I.'C. Population.

Immigration.

The bulk of the immigration is from the districts, states and provinces noted below—

District, State or Province.	Immigrants.	District, State or Province.	Immigrants.
Hissár	281	Nábha State	687
Rohtak	1,996	Jínd State	695
Gurgáon	1,288	Rájpútána	489
Delhi	171	United Provinces of Agra and Oudh.	151
Patiála State	661		

Emigration.

Emigration was mainly to the following:—

District or State.	Males.	Females.	District or State.	Males.	Females.
Hissár	244	320	Ferozepore	213	182
Rohtak	778	2,445	Pataudi State	63	22
Gurgáon	518	1,158	Patiála State	45	159
Delhi	49	105	Nábha State	156	401
			Jínd State	198	541

A notable feature is the large number of females. Out of the total population born in the state 30 per cent. are returned as emigrants, of which 20 per cent. are females.

Loss by migration.

Comparison with the figures of 1891 shows that Dujána lost by intra-Provincial migration alone 1,752 souls in 1901 as against a gain of 19 in 1891.

By intra-Imperial migration, *i. e.*, migration in India both within the Punjab and to and from other provinces in India the loss in 1901 was 1,108.

Chief immigrating caste.

The principal immigrants are Ahírs, of which caste there were 1,092 in 1901 (252 males and 840 females), of these over 300 came from Gurgáon.

Age. *Table ~~10~~ VII of Part B.*

The figures for age, sex and civil condition are given in detail in Table ~~10~~ VII of Part B. The following statement shows the age distribution of ~~10,000~~ persons of both sexes:—

Age period.	Males.	Females.	Persons.	Age period.	Males.	Females.	Persons.
Under 1 year	108	109	217	25 and under 30	396	353	749
1 and under 2	69	65	115	30 " " 35	382	402	784
2 " " 3	101	109	210	35 " " 40	266	242	508
3 " " 4	128	117	245	40 " " 45	362	359	721
4 " " 5	129	126	255	45 " " 50	212	156	368
5 " " 10	741	692	1,433	50 " " 55	292	259	551
10 " " 15	686	605	1,291	55 " " 60	107	78	185
15 " " 20	486	443	929	60 and over ...	322	321	643
20 " " 25	385	411	796				

CHAP. I. C.

Population.

Sex. *Table 16 of Part B.*

The number of males in every 10,000 of both sexes is shown below—

Census of—		In villages.	In towns.	Total.
All religions ...	1881	5,451	5,002	5,349
	1891	5,313	4,820	5,261
	1901	5,239	4,911	5,163
Census of 1901	Hindús	5,267	5,211	5,259
	Muhammadans ...	5,075	4,657	41,858

It will be seen that the population of females is slowly but steadily increasing.

The marginal table shows the number of females to every 10,000 males under five years of age as returned in the census of 1901.

Year of life.	All religions.	Hindús.	Muhammadans.
Under one year ...	1,011·5	1,115·9	835·1
1 and under 2 ...	910·3	953·3	789·5
2 " " 3 ...	1,069·4	936·5	1,545·5
3 " " 4 ...	915·9	920·5	900
4 " " 5 ...	983·9	921·7	1,175

Language.

Urdu is the official language of the state, and it is also the popular tongue.

Tribes and castes.

The principal tribes are Patháns, Rájpúts (both Hindu and Muhammadan) Sayyids, Sheikhs, Jats (Hindu and Muhammadan), Kaim Khánis, Brahmans, Banias, and Ahírs.

Patháns.

The Patháns are Yusufzáis, and came originally from Jhajjar, where their common ancestor from Swát or Buner is said to have settled four hundred years ago.

Marriage is generally adult in this tribe, and the parties are usually members of the same family. The ceremony is customary, as opposed to orthodox, and includes the feeing of a Brahman called *gharu*, who is attached to the household of every Pathán *biswadár*. He receives Re. 1-4-0 as his due (*haq asartai*). This connection between Brahmans and a Mussalmán tribe is curious. It is said to have no religious significance. The Patháns found that the Brahmans would be useful, and so induced them to settle in Dujána. In return for the *douceur*, which he receives at weddings, the Brahman does such petty services for his Pathán master as carrying the bridegroom's ornaments and utensils at the ceremony, and at other times makes himself useful as a messenger, cooks food for Hindu guests, etc.

Rájpúts.

The Rájpúts are chiefly Chauháns or Punwárs. Mussalmán Rájpúts are popularly known by the generic term Ranghar.

Rájpúts.

The marriage ceremonies of Hindu and Muhammadan Rájpúts are much the same, except that the Hindús perform *phera* (circling round the fire) and the Muhammadans *nikkah*. Wives are secluded, and concubines are kept in addition to wives. Widow re-marriage is not practised, at any rate by the Muhammadans. Rájpúts sometimes marry their daughters, for a consideration, to Patháns and other of the more respectable Muhammadan castes, but they will not take a bride from outside their own caste.

Sayyids.

The Sayyids are of the Hashmái clan, and are called *kázis*. They officiate as *nikkah khawán* at weddings, and in virtue of this office hold *muáfi* land. Their ceremonies and usages resemble those of the Patháns, and widow re-marriage has come into fashion among them during the last twenty years.

Sheikhs.

The Sheikhs are of the *Siddiqi* section. They have the same usages as other Muhammadans in the state, and widow re-marriage is allowed. Some Sheikhs, whose profession is making fireworks, are called *tírgars*.

Jats.

Of the Jat tribe, Hindús predominate. The principal clans are Dáhiya, Dalál, Golia, Sangwán and Phoghát. A good description of these will be found in the Rohtak District Gazetteer.

Hindu Jats.

Hindu Jats marry their children very young. The *mukláwa* ceremony is performed in the third, fifth, or seventh year after marriage, as among other Hindús, but girls are not actually sent to their husbands' houses for a long time, as their own families find them very useful for working in the fields. A widow can marry by *karewa* a brother or collateral of her deceased hushand, or she may marry a stranger with the consent of her first husband's relatives, or, if there are none such, with the consent of her own parents or relatives. The ceremony is simple, and merely consists of putting on new bangles and clothes and going to her new husband's house. By re-marriage a widow forfeits all rights in her first husband's property, both moveable and immoveable.

Muhammadan Jats.

There are only a few families of Muhammadan Jats. These reside in Dujána town, where they are tenants-at-will. In the Rohtak and surrounding districts Muhammadan Jats are called "Mula" Jats. They are said to be the descendants of Jats who were forcibly converted to Islám in the Mughal times. Like the Hindús, they do not marry inside their own family or *gôt*, and their wedding ceremonies are the same as those of the Hindu Jats, with the sole difference that the *nikkah* is recited by a *kázi*. Infant-marriage is practised, with *mukláwa* three or five years later. Re-marriage of widows is also allowed.

Káim Khánis.

The Káim Khánis claim to be Muhammadan Rájpúts, and ascribe their conversion to Káim Khán in the Mughal times. But the real Muhammadan Rájpúts do not admit them into their brotherhood, and they are not allowed to marry with them, though their customs regarding *parda*, marriage, etc., resemble

CHAP. I. C. Population.

those of the Muhammadan Rájpúts. Widow re-marriage is allowed. Brides are sometimes sold to Muhammadans of other tribes.

Brahmans.

The Brahmans of this state are mostly of the Gaur division. They profess *parohitái* (priesthood) and *panditái*, and also cultivate in some villages. All their customs of marriage, etc., correspond with those of high class Hindús. Marriage is infant. *Mukláwa* is performed three or five years after the marriage.

Baniás.

The Baniás are mostly Aggarwáls.

Ahírs.

The Ahírs work as labourers of agriculturists in most of the villages of Náhar tahsíl. Marriage is generally infant. *Mukláwa* is also performed, as among other Hindu castes. Like Hindu Jats, a widow contracts re-marriage by *karewa*.

Kassábs.

Besides the abovementioned tribes, Kassábs (butchers) are found in two or three villages in the state. They are butchers and cattle-dealers. In the latter capacity they are sometimes styled *beopáris*.

Menial tribes.

Of the menial tribes those who render services to agriculturists, such as the goldsmiths, Manhars, ironsmiths, Chhappis, tailors, oilmen and Khatiks are found in all villages.

Religion.

Of religious observances peculiar to the state, the only two of note are the fair at Gugga Pír's temple, held in August, and the worship of Gházi Kamál's shrine at Bahu.

Gugga Pír.

The temple of Gugga Pír is at the village of Khánpur Kalán in Náhar tahsíl. The fair is held in August of each year, the date being Bhádon badi 9th. It is attended by about a thousand people from the neighbouring villages. After worshipping at the temple and tomb of Gugga Pír, which are of solid masonry, the people withdraw in the evening to Bahu, two miles away, and in the morning return to their homes. This is the only religious fair held in the state.

Sháh Ghází Kamál.

The shrine of Sháh Ghází Kamál is at Bahu. Sháh Ghází Kamál is said to have come from Arabia with Miran Sayyid Husain, whose tomb is at Ajmere. He was killed at Jhajjar in battle with the rulers of Delhi. His head was struck off and remained on the battlefield, while his body was carried by his horse twenty-six miles to Bahu. Here it was buried by the Biloch rulers of the time, who erected a masonry tomb over the grave. The tomb is revered as that of a saint by the people of the neighbouring villages, and *charághi* and other offerings are brought to it every Thursday.

Occupation, food, &c.

As regards daily occupations, food, dress, manners and customs the people of this state resemble those of the neighbouring districts of Rohtak and Gurgáon, in the Gazetteers of which such are fully described.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

Generally speaking, the staple industry of the state is agriculture, the conditions of which in no way vary from those of the British districts of Rohtak and Gurgáon. **CHAP. II, A. Agriculture** Agricultural conditions.

The lands of Dujána and Mahrána are level and composed of *dákar*, *matiár*, and *rausli* soils. Those of the Náhar tahsíl are uneven and mostly *matiár*, *bhur*, or *rausli*, with scattered pieces of *dákar*. Soils.

Dákar and *matiár* are terms applied to clay soils, according to their tenacity. The former splits into fissures after being irrigated. *Rausli* is the general soil of the country,—a good, light-coloured, alluvial loam,—which yields splendid crops in return for very little labour. *Bhur* is the lighter, sandier soil found on ridges and in depressions. It has this advantage, that it will often grow a crop with rainfall which is quite insufficient for any other class of soil.

The *kharíf* or autumn crops are *bájra* (spiked millet), *jowár* (great millet), and pulses (*moth*, *mung*, *másh* and *guár*). The spring crops wheat, barley, gram, rape-seed and tobacco. Crops.

The *rabi* or spring crops are mainly dependent on well irrigation.

Cattle are of the same breed and description as in the neighbouring Rohtak district. Bullocks are used as a rule for ploughing, but in some of the sandy villages of the Náhar tahsíl camels are employed. Three cattle-fairs are held in the year at Dujána, in Phagan (March) at Náhar, in Jeth (June), and at Bahu in Bhádon (August), and at these cattle of all sorts change hands. The fees are three pies in the rupee from the seller and three annas per head from the buyer, and three pies per rupee town duty. Cattle.

There is no canal irrigation in the state. Generally speaking, the whole area is dependent on rain, for although a certain amount of land is irrigated from wells, many of these are brackish, and irrigation from them is only profitable when there has been some rain. Between nine and ten per cent. of the total cultivated area in Náhar tahsíl is irrigated from wells, and one-and-a-half per cent. in Dujána and Mahrána. Irrigation.

The state has no forests or mines, and no arts or manufactures worth mention. Forests, mines, &c.

CHAP. II, A.

Agriculture

Communications.

The Rájpútána-Málwa railway, between Rewári and Bhatinda, passes through the boundaries of three villages of the Náhar tahsíl, but there is no railway station in the state.

The metalled road between Jhajjar and Rohtak passes through the Dujána-Mahrána block of the state, as does the unmetalled road from Beri to Bahádurgarh. Another unmetalled road between Kanund and Jhajjar passes through the Náhar tahsíl. Otherwise communications within the state are confined to ordinary village roads.

Postal.

There ~~is no post or telegraph office in the state.~~ are four post offices and two Electric Telegraph offices in the State

Famine.

The Dujána state is situated in a tract which is peculiarly susceptible to the periodical visitations of famine. Of late years it has suffered from the *trepna kal* of Sambat 1953 (1896-97 A. D.), but more severely from the *chapna kal* (Sambat 1956 and A. D. 1899-1900), which was so severely felt all over the South-Eastern Punjab. In the latter famine relief works were opened, consisting of tanks at Náhar, Karoli, Goliya, Khora and Dujána. As a rule, however, the only form of relief adopted is the *takkávi* system of cash advances to enable the people to replace their cattle and purchase seed-grain. In the year 1906 there was another famine, and although *takkavi* advances only were made in the state, relief works were organised in the Rohtak district.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

CHAP. III. A.

Administrative Divisions.

General.

The supreme authority in the state is the *adalat-i-sadr*, presided over by the Nawáb. All criminal and civil cases are decided by the Nawáb, except that at Náhar there is a tahsíl court, in which petty offences are tried and punishment awarded up to Rs. 25 fine and one month's imprisonment. Formerly there was a Bench composed of all heads of departments, which sat at Dujána, and held preliminary enquiries into civil and criminal cases, but this body was abolished in 1906.

The Diwán.

The chief revenue officer is the Diwán Riyásat. He is responsible for the collection of revenue of all kinds, and he also has administrative duties as adviser to the Nawáb. He has an assistant called Naib-Diwán and a staff of clerks, who form the headquarters office.

Revenue administration.

At Náhar there is a tahsíldár, naib-tahsíldár, girdáwar kanúngo, ten patwáris, and a tahsíl muharrir. The revenue of the Dujána-Mahrána block is collected by patwáris and muharrirs under the direct control of the headquarters office.

Law and procedure.

The law and procedure of British India are not in force. Offences are tried and suits decided according to the customary law of the state.

Tenure of land.

Except in Dujána town itself, the ownership of all land theoretically vests in the state, the cultivators being regarded as mere occupants. With this reservation the tenure in all villages corresponds to what is called *pattidari* in British India. In Dujána town the proprietors are Patháns, with the exception of one *patti*, which is owned by Gaur Brahmans, the *gharus* of the Pathan *biswádárs* whose functions have been described above.

Revenue arrangements of Dujána town.

The revenue of Dujána town is realised by the *kankút* or appraisement system, the states due being one-fourth of the produce. Where land is cultivated by a tenant the landlord also gets one-fourth as rent.

Revenue arrangements elsewhere.

In Mahrána and the villages of the Náhar tahsíl the revenue was formerly paid in kind, and the state share was from $\frac{1}{4}$th to $\frac{2}{5}$th, according to the quality of the soil or the agreement under which the occupant held. But in 1877 a cash-assessment was introduced, and the revenue has been paid in cash ever since.

Settlements.

The 1877 settlement was a summary one. It was made for ten years, and the demand amounted to Rs. 77,170, which was distributed among all the villages, except Dujána town, without any definite *parta* or rate being placed on the bigha. A regular settlement was made in 1889 and measurements taken, as in British territory. The demand remained at the same figure, *viz.*, Rs. 77,170, but it was re-distributed and placed on a basis of rates

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Administrative Divisions.

fixed per bigha, according to the quality of the land. These rates vary from Rs. 2 to Rs. 4 for *chahí* or well-irrigated länd, and from 14 annas to Re. 1 for *barani* or irrigated land per *pakka* bigha of $\frac{5}{8}$ths acre.

There are two instalments, one payable in June after the *rabi* harvest, and one in December after the *kharíf*.

Cesses amount to $17\frac{1}{2}$ per cent. on the land revenue, and include local rate and school cess.

Opium and drugs.

Opium and drugs are imported into the state free of duty by means of passes. There are two shops for retail vend, one at Dujána and one at Náhar. The licenses for these shops are sold annually, and realise about Rs. 200.

Liquor.

Sale of liquor is prohibited in the state as not being in accordance with Muhammadan law.

Stamps.

The average annual income from stamps is Rs. 800. There is no distinction between judicial and non-judicial stamps. Lithographed impressed sheets are used, which are sealed and numbered by the Diwán or Mír Munshi. The value are two, four and eight annas, and one, two, four, five, ten and twenty rupees. The vendors are the treasurers at Dujána and Náhar. There are no non-official vendors. Neither the British Stamp Act or Court Fees Act are in force.

Public Works.

There is no Public Works Department and no noteworthy buildings. Roads are kept up through the agency of the police.

Police.

The police force consists of one Deputy Inspector, one sergeant and eleven constables at Dujána, and one Deputy Inspector, two sergeants and eight constables at Náhar.

Jail.

There is a jail at Dujána with a daily average of eight prisoners. It is controlled by the Deputy Inspector of Police, Dujána. Prisoners are mainly employed as labourers.

Education.

There are Primary schools at Náhar, Báhu and Mehrána, and an Anglo-Vernacular Middle school, called the Madrasa-i-Mumtáz-i Alum, at Dujána. It is named after Nawáb Muhammad Mumtáz Ali Khan, by whom it was opened on 4th September 1894. The curriculum of the Punjab University is applied and the school is inspected by the Inspector of Schools, Delhi Circle. The average attendance is 150, no fees are taken, and the school is open to all classes in Dujána and its neighbourhood.

Medical.

There are dispensaries at Náhar and Dujána, each in charge of a Hospital Assistant, but at neither is there accommodation for in-patients.

The daily average is 35 at Náhar and 4 at Dujána. In addition three Yunáni *hakíms* are paid by the State, two at Dujána and one at Náhar.

CHAPTER IV.—PLACES OF INTEREST.

DUJANA TOWN.

The town of Dujána lies 37 miles west of Delhi. It is called after Durjan Shah, a *fakír*, who built a hut on the site of the town in the midst of a jungle. Subsequently one Muhammad Khan *alias* Malik Jutta, who had quarrelled with his brother Malik Bahrám of Jhajjar, settled at the place with the permission of Durjan Shah. He reclaimed and cultivated the jungle and the population rapidly increased by the influx of other settlers. The population of the town was ~~5,545 in 1901.~~ 1561 in 1931.

CHAP. IV

Places of interest